

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 204.

The Principles of Nature.

SPIRITUAL DYNAMICS.

BY E. H. BROWN.

It is man in his earthly habitation, the house built of clay, is not a Spirit, possessed of spiritual attributes and clothed with spiritual powers, then there is no world beyond the grave, no Spirit-land peopled by spiritual beings. It is a truth self-evident to every student of nature, that without a germ no ultimate can be developed. Let us draw this conclusion. If man does not possess the germ of all these transcendent powers which Spirits are supposed to enjoy in their fulness, then we are wrong in believing that Spirits possess those powers.

The highest scientific proof of spiritual intercourse is to be found in the fact that man in the form can control and speak through media, and can hold converse with his fellow-man by a mental telegraph in distance of time and space. How shall we be enabled to understand the laws and philosophy of spiritual intercourse? This question can be answered truly but in one way—by studying the laws which govern the operations of our own minds, for we are Spirits, and all our communications are with another, are spiritual communications. Away with that unthinking and mistaken philosophy which denies to man all spiritual powers, robs him of all spiritual attributes, and attributes every strange and mysterious occurrence to the direct intervention of departed Spirits. Let me ask you a question: If departed Spirits are the Spirits of men escaped from the form—if the other life is but a prolongation of this, and a continuation of our identity as Spirits—where do departed Spirits go? These mysterious and wonderful powers which are attributed to them? Answer: Those powers are inherent attributes of the human Spirit; all men possess them in the form, and when they leave the form those powers become free to act, and acquire a more perfect development. Some men in the form are more spiritually developed than some men out of the form. Such men enjoy on earth more of those spiritual attributes and powers than some of the Spirits in the spheres beyond the grave. If you wish to understand the true nature of Spirits out of the form, study Spirit in the form, because the one is but the continued identity of the other. If immortality is not a continuation of our identity, it is worthless to us as individuals. If by death we cease to be ourselves—if the elements, only, of which we are formed survive, and our identity is lost forever—then we are in effect annihilated. The essential *Ego* of our being is destroyed, and we cease to be. It is the peculiar glory of modern spiritual manifestations that they demonstrate the contrary, and prove that our personal identity, together with a memory of the past, continues after the destruction of the body. How, then, will you escape the conclusion which is here drawn? Men are Spirits, and being Spirits possess in proportion to their development all the attributes and powers of Spirits. If they do not, then Spirits out of the form can not.

All communications which men hold with one another are spiritual communications. If I ask my friend what o'clock it is, it is my Spirit which through certain instruments or media puts the question to his Spirit. His Spirit by the same means replies to my Spirit, that it is nine o'clock. This is, therefore, a spiritual communication. If I write a letter to my friend and ask him what the news is, it is my Spirit that questions his spirit, but I use different instruments or media. If he responds in writing that there is no news, it is his spirit which replies, but he also uses different media or instruments. These are examples of the more common and every-day methods of spiritual communications between men in the form. But there is still another method of mundane spiritual communication, more rare and less understood. I mean by mental impressions, or as it has been well termed, mental telegraph. The same principles lie, however, at the basis of all these modes of communication between spirits in the form, and I may add that Spirits out of the form communicate with each other, and with us, in obedience to the same laws. Let us then proceed to analyze the process of communication between spirits in the form, or mundane spiritual intercourse. When we know ourselves we will know the spirits also, for we are Spirits.

The first great principle to which I wish to call your attention is this: *There is and can be no communication between the world of mind, and the world of matter, except through media.* This is a law without any exception. Mind can not come into direct contact with gross, dead matter.

Let us consider for a moment, a common case of mundane spiritual physical manifestation. You desire to throw a stone over a river, or move a table across the room. Now the fact that you take up the table in your hands and carry it across the room, proves two things: 1st. That your Spirit has power to move the object, and to exert physical force; 2d. That it can not exert that power without the employment of media, or instruments.

1. It proves your Spirit has power to move the table, and that your Spirit is possessed of physical force; for it is no other power but your Spirit which moves the table, and from your Spirit alone the physical force employed emanates. Your hands do not move the table, nor your muscles. It is your Spirit which moves them, and through them moves the table, or throws the stone. Your Spirit has power, then, to move by its volition ponderable bodies, and could it come into direct contact with ponderable bodies, without the intervention of media, it could

move ponderable bodies by pure volition, without the use of hands or muscles. There is no limit to the power of Spirit but one, and that is the perfection of the instruments which it is forced to use in order to bring it into contact with gross dead matter. Your Spirit could move a mountain as easily as a pin, by pure volition could it place itself physically in rapport with the whole mountain. It is not power in the Spirit which is wanting—it is only the lack of proper instruments or media.

2. It proves your Spirit can not exercise its power without employing instruments or media.

Let us analyze the process by which the act is performed. First, the volition to lift the table, or to throw the stone, arouses the Spirit to action. Now mark the chain of media employed, and see how the links of that chain increase in density and grossness until the stone or table is reached and acted upon. The volition arouses the Spirit to action; the Spirit acts upon the spiritualized electricity of the brain. This element is so refined that the mind can come in direct contact with it. The mind, therefore, acts directly upon it, by pure volition, and needs no intervening medium. The spiritualized electricity of the brain acts upon the nervous fluid with which it is in affinity; that acts on the nerves, and through the nerves upon the muscles. The muscles act upon the bones, and the bones are the levers by which the table is raised, or the stone is thrown. Thus the Spirit by transmitting its force, inherent in itself, along a chain of media, is enabled to accomplish its object; but could it come into direct contact with the table or stone, as it can with the refined and spiritualized fluids of the brain, then the Spirit could raise the table or throw the stone by pure volition without the use of this chain of media. Even as oil and water will not unite without the introduction of a third element which is in affinity with both, so mind can not act upon gross and unspiritualized matter without the employment of media. One body can not act upon another body unless a relation exists between the two.

Spirit holds no relations to unspiritual matter; it therefore can not act upon it directly. A chain or succession of elements must intervene which, like the alkali that unites oil and water, may afford a relation by the aid of which the power may be transmitted. The spiritualized fluids of the brain sustain intimate relations to the Spirit, and the bones are in close affinity with the unspiritual matter of the table or stone. Between these intervene the nervous fluid and the muscles, and thus a relation is established between the Spirit and the table or stone, by a chain of elements which grow less and less refined as they remove from the Spirit.

The power of Spirit knows no limit, save the number and imperfection of the media which it is forced to employ. Spirit is the fountain from which all power flows.

Let us now examine, in like manner, an instance of common mundane spiritual communication. If A asks B what time it is, and B replies it is twelve o'clock, it is the Spirit of A which communicates with the Spirit of B. This is therefore a spiritual communication, and various media are employed in order to transmit the same. Between the telegraph office in New York and the telegraph office in Buffalo, a perfect material connection exists; a chain of matter links the two together, or no messages could be sent back and forth. So also between the mind of A and the mind of B, there is a perfect material connection, a chain or ribbon of matter which links their Spirits together, and which answers the same purpose which the wire does in Morse's telegraph. Let us see what this wire is. First, the Spirit of A desires to ask the Spirit of B what time it is. The desire arouses the Spirit to action; the Spirit acts upon the spiritualized fluids of his brain, that acts, again, on the nervous fluid and puts that in motion; the nervous fluid, running along the nerves, sets the vocal organs in action; they cause a vibration of the atmosphere; the atmosphere produces a vibration of the auditory nerves of B; that sets in motion the nervous fluid of B, which, running along his nerves, causes a vibration of the spiritualized fluids of B's brain, and lastly the communication reaches the Spirit of B. Let the following diagram serve to illustrate the telegraphic operation above described, and the wire which is employed:

First line: A-Spirit who sends the message. Second line: Spiritualized fluids of A's brain. Third line: Nervous fluid of A. Fourth line: Muscles and vocal organs of A. Fifth line: Air. Sixth line: Auditory nerves of B. Seventh line: Nervous fluid of B. Eighth line: Spiritualized fluids of B's brain. Ninth line: B-Spirit who receives the message.

Thus you see that the Spirit of A who sends the message, is connected to the Spirit of B, who receives the message, by a chain of matter composed of eight links.

Could the Spirit of A come into direct contact with the Spirit of B, it would not be necessary to use any one of these eight links. But the world of matter intervenes between the Spirit of A and the Spirit of B, and through that world of matter mind can not act without the use of media.

Having thus clearly shown the principles which control mundane spiritual communications, we are now prepared to enter upon the explanation of that mysterious phenomenon known as mental telegraphing, or communication between spirits in the form by means of mental impressions. This mode of communication will be found to be no exception to the principles already advanced as governing the more ordinary modes of mundane spiritual intercourse. Cast your eye once more upon the chain of eight links above represented. Do you not see that if the second link can be brought into direct communication with the

seventh link, and the third, fourth, fifth and sixth links left out, the method of communication will be rendered much more direct, perfect and simple. The writer is convinced that the chain can be thus shortened, and that all the wonders of mental telegraphing can be accounted for in that way, without the least intervention of departed Spirits in the matter.

The following conclusion in harmony with my introductory remarks, will, however, be drawn: If Spirits in the form possess this power, Spirits out of the form must also possess it, for the second life is but a continuation of our identity; and if the spirit survives, each of its attributes, faculties and powers must also survive, for the "whole is equal to the sum of all its parts." It is not philosophical to suppose that Spirit out of the form has more power than spirit in the form, but it is irrational to affirm that it has less. It is only necessary, however, to admit that Spirits out of the form are equal in power to those in the form, to prove the truth of all that Spiritualists claim.

In continuation of this subject, your attention is called to that form of psychological phenomenon known as sympathetic clairvoyance. When this state is fully established, the operator is able silently to transmit to the subject not only his sensations, but also his thoughts. If the operator places a lump of salt in his mouth, the subject tastes it also. If he thinks a thought, that thought, though unexpressed, is also known to the subject. At this late day it will not be necessary to cite facts to support these assertions. They have been scientifically established by a multitude of experiments and will not be denied by any liberal and enlightened mind.

The question now arises, How does the subject know the silent thought of the operator? We have seen that it is a law of mind that mind can not communicate with mind directly and without the use of media; for between them the world of matter intervenes. The phenomena of sympathetic clairvoyance appear to be an exception to this rule, but such is not the case. The mode of communication is only made more simple; it is performed with a less number of media. The telegraphic wire is shortened; links three, four, five and six are left out, and links two and seven are united. (See diagram above.)

The chain of communication used in sympathetic clairvoyance may be thus represented:

A-Operator: FIRST LINK: Spirit Spiritualized fluids of A's brain. SECOND LINK: Nervous fluid of A. THIRD LINK: Muscles and vocal organs of A. FOURTH LINK: Air. FIFTH LINK: Auditory nerves of B. SIXTH LINK: Nervous fluid of B. SEVENTH LINK: Spiritualized fluids of B's brain. B-Subject who receives the message.

As you will perceive, the third link here corresponds to the seventh link in the former diagram, and links third, fourth, fifth and sixth are left out, thus uniting links two and seven.

In the well-known cases of sympathetic clairvoyance it is the nervous fluid passing from the operator and acting directly upon the nervous fluid of the subject, which forms the sympathetic chain between the two. The operator and the subject are like the Siamese twins. The nervous fluid of the operator flowing from his nervous system, passes directly upon the nervous system of the subject. The nervous systems of the two are thus united by a current of nervous fluid, and the same state of things is established as would be if a continuous nervous fiber united the brain of the operator to the brain of the subject. A careful perusal of the foregoing diagram will make this appear plain.

In the case of sympathetic clairvoyance, this state of things is established artificially by the process known as magnetizing. But the same conditions often intervene between persons involuntarily, without the magnetic process. Minds frequently flow in rapport with each other naturally, and in obedience to the law of spiritual affinity. They can then telegraph mentally to one another in defiance of time and space.

I have a friend whom I much respect who does not believe in this mental telegraph. He attributes all such phenomena to the agency of departed Spirits who carry the messages in the capacity of post-boys; and he argues that the theory of mental telegraphing is not true, because it implies the necessity on the part of the person who sends the message, of leaving his own body, traveling to a distance, looking up the parties with whom he wishes to communicate, and having found them so delivering his message in person.

This objection is unsound for two reasons: 1. It destroys itself; 2. The true philosophy of mental telegraphing does not imply that either the party who sends or receives the message should leave his own body.

It destroys itself, for this reason: Suppose, for the sake of the argument, the party who sends the message did leave his own body and travel to the person with whom he wishes to communicate—certainly he would arrive in the presence of his friend in a spiritual state (i.e., as a Spirit), for by the hypothesis, he has left his own body behind. Therefore, when he arrived there he could not employ the usual normal mode of communication, even though within but two feet of his friend. He would thus be even then forced to deliver his message by silent mental impression, or mental telegraph. This objection itself thus admits the very power in dispute, and therefore destroys itself. But the true answer to this objection is to be found in the fact that the philosophy of mental telegraphing does not imply that either party should leave his own body. This will be plain to many from what has already been advanced; but for the purpose of more clearly illustrating the matter, a few additional remarks will be made.

I wish in the first place to call your attention to the doctrine of individual spheres. It has a direct application to the matter

under consideration, and when once fully understood will clear up many apparent mysteries. Reason and mystery are natural foes; the former is the prime minister of Truth, the latter is captain over all the armies of superstition and error.

Every person projects around him on all sides a magnetic sphere. This magnetic sphere is irradiated from every part of the form. It is composed of a fluid, the exact nature of which is not yet known. It is a fluid which differs from light, heat, electricity or the magnetism of the loadstones; but while it differs from all these, it yet has properties which are analogous to each of them. It is termed "magnetic" only because we lack a better name for it at present. This magnetic sphere is seen by clairvoyants surrounding every person like a soft self-luminous cloud. The writer has himself frequently observed it. It is irradiated in right lines from all parts of the form, like light or heat from a center. It is luminous, but its light has no apparent reflective force, and casts no radiance outside of itself. This peculiarity is but imperfectly described by the language here used, but is so marked that most persons speak of it who see this light for the first time.

As the whole body has its magnetic sphere, so each organ of the body has its own individual magnetic sphere, and it is the blending of the magnetic irradiations of the various organs which forms the magnetic sphere of the whole body. The magnetic irradiations of the head flowing from the brain are more brilliant and beautiful than those of any other part. And those irradiations which are projected by the intellectual, moral and spiritual organs are superior to all others.

The more elevated in the order of being an individual stands, the more cultivated and active his moral and spiritual nature—the more full, glowing and beautiful are the magnetic emanations irradiated from the superior portions of the brain. Thus every good and noble man is adorned by nature with a crown of light. The old patriots who placed a glory around the head of Christ and the saints, seem to have had an intuitive perception of this fact.

This magnetic sphere is a direct emanation from the Spirit within, and is therefore permeated with the essential individuality of the spirit from which it flows. The brilliancy, the power and the beauty of the sphere which surrounds you are in direct ratio to the degree of your mental, moral and spiritual development. To the eyes of Spirits, and those in the form whose spiritual sight has been opened, your true character is known by the sphere which you irradiate.

The well-known truths of phrenology may be brought to bear upon this point. The character of the spirit within is symbolized and expressed by the organization in which it dwells. If the spirit within is wise and good, all the mental, moral and spiritual organs of the brain will be fully and harmoniously developed. So says Phrenology. Now every organ projects its own magnetic sphere, and the more elevated and spiritual the function of the organ, the more spiritualized and brilliant are its magnetic irradiations. The sphere of each individual is composed of the blending together of the spheres of all the organs. Therefore those persons in whom the superior organs are the most fully developed, will irradiate the most brilliant, beautiful and powerful sphere.

It is not only a poetic figure, but also a scientific truth, that all wise and good Spirits are bright, and that all ignorant and evil ones are dark. We would be pleased to say much more upon the subject of individual spheres, but enough has been advanced to afford illustration and explanation of what is to follow. As we have seen, the sphere of each person is a direct emanation from his Spirit, and with it his Spirit is in direct communication. Therefore, if the sphere of A is brought into rapport, or becomes blended with the sphere of B, so that the two form one sphere, as a necessary consequence the Spirit of A will be brought into direct connection with the Spirit of B. By this means the chain of intercommunication is shortened, for all the more material links (see diagram) are left out.

A question will here arise in the mind of the doubting reader, and he will say, "You affirm that all persons irradiate about them a magnetic sphere?" Answer: Yes. "Well, then, whenever any two persons approach each other their spheres will blend, and therefore if your theory be true, all persons ought to be able at all times to communicate by impression, or mental telegraph." To this we answer: Whenever any two persons approach each other, their spheres will not necessarily blend. If their spheres are not in affinity, then they will naturally repel each other, and can not blend. If the sphere of A is colored and stained by the hard emanations of his animal organs, it will not and can not blend with the sphere of B, which glows with the golden and silver-lined irradiation of his fully developed, superior moral and spiritual organs—no, not even though they join hands; while on the contrary, between all souls in affinity whose spheres are alike, there is a constant interchange of the spiritual emanations which flow from their inner lives. They nourish and sustain each other, and though the poles divide them there is a magnetic tie which binds their souls in sweet cords of affiliation. The whole human race is one divine brotherhood. We live and move and breathe, in and through and by each other.

Did you never meet a person whom you called brother as soon as you saw him—whose very presence filled you with pleasure and seemed to nourish your spirits? Why? Ans. Your spheres being in affinity blended, your souls thus flowed in rapport with each other. As you sit and converse together, your

talk flows on like the musical murmuring of a spring brook. Before the one expresses a thought the other feels it rising in his own soul; and how often, after a moment of silence, do you even begin to express the same idea in the same words. Your spheres are blended, and your souls are one. This is not only the reverse of this truth. You meet a person, and at first sight—a even at the sound of his voice—without seeing him, you feel a sudden and strong sympathy spring up within you. Do what you will, you can not like that person. His presence is as disagreeable as a bad odor, and the very consciousness that he is in your neighborhood, is an annoyance. All the acts of politeness are lavished on you in vain, and even restraints call forth but a cold tone of gratitude, rendered only because you feel it to be just. Love, friendship, and esteem are all lacking. They will not arise in your heart in spite of all your efforts to warm them into life. Why is this? Answer: Your spheres are not in affinity—they will not blend. On the contrary they repel each other, and so your souls can not fuse—they have no medium of intercommunication.

Let us now proceed to more minutely analyze some instances of mental telegraphing.

We will first select a case of involuntary and partial mental telegraphing, which is of every-day occurrence. Let us go to a public place, where "whenever you speak of a person he is close at hand." Why is this? Answer: If a person is approaching you, and his thoughts are directed to the locality where you are, his sphere, darting off in the direction of his desire, reaches you before he does. His sphere, coming in contact with yours, partly blends with yours and disturbs it. This disturbance in your sphere, caused by its collision with his, produces a vibration of the spiritualized elements of your brain. The effect is suggestive of its cause, and you immediately think of the person, and thinking of him leads you to speak of him; but before you have ceased speaking he arrives in person. If his sphere, when at first it comes in contact with yours, blends with yours but partially, you will only think of him without knowing why you think of him. But if your spheres are in affinity and fully blend, you will not only think of him, but will also be deeply impressed that he is near you, and will soon be with you. It is in this way that many wonderful predictions of the unexpected approach of persons from a distance, have been made.

I will now relate two other instances of mental telegraphing which have come under my notice, and then explain the philosophy upon which they depend.

A is in Pittsburgh with a few friends. A is engaged in delivering a lecture to an audience in St. Louis. A repeats to those who are with her in Pittsburgh every word of the lecture which B is delivering at St. Louis.

The philosophy of this wonderful phenomenon is simple, and may be thus briefly explained: A's mind is in an active and positive state. B's mind is in a negative and passive state. A is in the normal condition. B is in the impossible state. There is an affinity between the subject of B's thoughts and the subject of A's lecture. Their spheres are also in affinity, and all the conditions being favorable, their spheres, in obedience to the law of affinity, flow in rapport with each other. A chain of connection between their minds is thus established, which is as perfect and entire as the wire which links the telegraph office in Detroit to the telegraph office in New York. This magnetic chain of intercommunication between A and B was established involuntarily, and in obedience to the law of spiritual affinity—that power which draws all positives and negatives into rapport, and blends all spheres which are harmonious. A does not receive the thoughts of B, because he is in a positive and active state. On the contrary B receives the thoughts of A, because B is in a passive, negative and impossible state. For the same reason B is fully conscious of the rapport, while A knows nothing about it.

The chain of communication between A and B may be thus illustrated:

First line: A-Spirit who sends the message. Second line: Spiritualized fluids of A's brain. Third line: Nervous fluid of A. Fourth line: Muscles and vocal organs of A. Fifth line: Air. Sixth line: Auditory nerves of B. Seventh line: Nervous fluid of B. Eighth line: Spiritualized fluids of B's brain. B-Spirit who receives the message.

Thus you see that in order to account for this phenomenon it is not necessary for us to suppose B in two places at the same time, or that either party leaves his own body.

I will now relate a second evidence of mental telegraphing which is of a somewhat different nature, being voluntary, premeditated and designed. A is in New York; B is in Buffalo. These two persons are in close affinity with each other mentally, morally, spiritually and physically. A in New York desires to send a message to B in Buffalo. He therefore throws his mind into a positive state and fixes his thoughts upon B. At once the sphere of A, impelled by his desires, darts off towards B, while at the same time the sphere of B, attracted by its affinity to that of A, springs forward to meet it. The spheres of the two are thus brought in rapport; they meet and fully blend. As soon as this takes place, B is impressed with the fact that A is thinking of him, and wishes to communicate something. B at once fixes his thoughts upon A. His mind is in a passive and receptive state. He is therefore prepared to receive the message. The spirit of B, as it were, stands still and listens, and soon deep within he feels the message of his distant friend mingle itself amid the current of his own thoughts. B now desires to reply. The whole process is now reversed. B's mind, by his desire and effort to respond, is thrown into a positive state; and A's mind, waiting for a reply, glides into a passive and negative state, and he receives the response in the same manner that B received the message.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, MARCH 29, 1886.

SPIRITUAL CRISES.

In previous efforts of our pen, we have demonstrated the philosophically important fact, that all procession in each department of existence is in the form of *cycles*, or *cycles*, consisting of a perpetually repeated series of beginnings, intermediates, and endings.* If this fact and law is properly understood, it will serve as an index to all general truth; for each circle of developments will then stand as an analogical exponent of all others, however great or small, and whether they relate to the material or spiritual phases of existence. Each circle consists of the same number of divisions and subdivisions with all other circles, and these occur in the same order of succession, and in the same mutual relations. Whatever particular degree or division of any circle of developments may, therefore, be singled out, it will be found, in the interior principles which it embraces, to correspond to the same degree or division of any other circle, in any other department of being and action, natural or spiritual. But it is our purpose at present to particularly explore only one of the divisions of the circle, and in doing so we shall find that it serves as the guide to some most important philosophical, theological and practical results.

Whether the remark is applied to the cyclic revolutions and productions of the seasons and of the ages, or to the periodical developments of vegetable, animal, human or spiritual life, or to any of the various subdivisions of either, however minute or great, it is equally true that each beginning of a round of unfoldings is born from the *ending*, and consists, materially speaking, of the ascending and re-organized germinal elements, of the previous one, together with such corresponding life-essences and forces as may flow into it from planes of being above itself, and ultimately from the Creator.

Now one of the necessary adjuncts of this law is, that between the ending of each round of unfoldings, and the beginning of the next succeeding and corresponding round, there must be, as it were, a day of judgment—a process of discrimination whereby such elements of the former round of developments as may be perpetuated in the subsequent one, are selected and appropriated, and such as are effete, corruptible, or useless, are set aside and devoted to destruction. This law is illustrated in the economy of the cosmic creation, as it is everywhere else. Thus, under the action of the solar rays, the cycle of vegetable unfoldings is germinated in spring, developed in summer, and completed in autumn. The sun then retires to the chambers of the south, and during the dark, cold night of winter which ensues, the seed and straw of the plant both sink to the bosom of the sleeping earth. But from this ending a new beginning soon has its birth. The sun, the great representative Lord of the material world, comes forth in the "clouds and storms," of the receding winter, "with power and great glory," and nature's "resurrection and day of judgment" are soon in process of realization. Before his solar majesty are gathered all herbs and seeds of the previous year's growth, and he proceeds to "separate one from the other," infusing new and germinating vitality into every perfected seed, and by the same beams consuming and destroying that which is effete and corruptible. Thus proceed in their order, from year to year, the cycles of vegetable growth; and it should be observed that were it not for this process of discrimination whereby the interior, the uncorrupt, the beginning principles of vegetation, are alone preserved; were the dead herbs preserved to accumulate from year to year, and especially were they made reproductive of their kind as dead herbs, the whole earth would soon be encumbered by an uncouth and stifling mass, and the whole vegetable kingdom would soon lose its beauties and uses, and be changed into a disgusting and deleterious monstrosity.

So the farmer cultivates his crop, and brings wheat and tares to the highest possible perfection; but when the harvest "the end of the world," or cycle, has come, he gathers the tares from among the wheat, binds them in bundles, and burns them up with unquenchable fire. Were it not for this process, his future fields would be still more infested with tares; his wheat would be more and more choked and stunted, and would be finally crowded out of existence, and all his operations of husbandry would come to an end.

So the merchant finds it necessary to observe a periodical occurring crisis or day of reckoning, in order to secure regularity and success in his business affairs; and hence he appropriates certain seasons to taking accounts of stock, striking a balance sheet, paying his debts, collecting his dues, and preparing for a new beginning; and this general cycle he divides into corresponding sub-cycles of days or weeks, in which he balances his books and adjusts all affairs of a subordinate character. And unless the merchant bestows due attention upon these periodical exigencies, his business will soon become deranged, and at length will most certainly fail.

On an incomparably more grand and sublime scale, the same law applies to the great Providential and spiritual dealings of the Divine Being with the human race. The several grand cycles of human development and degeneracy through which the world has already passed, are characterized, mythologically and scripturally, as the Titanic age, the Saturnian or Adamic age, the Noachic age, the Mosiac age, and the Christian age. Each one of these ages or cycles being a part of the universal system of mutually explicable types, all of which are necessarily constituted on the models of each other, it follows that each has its familiar representative in the natural year, and on a smaller scale in the natural day; that each has its spring, germinal or morning season; its summer, developing or noon season; its autumn, ripening or evening season; and its winter, torpid or night season.

Now by the one universal law analogously operative in the different and corresponding departments and discrete degrees of being, natural and spiritual, there is between the ending and beginning, the winter and spring, the night and morning, which mark the transition from each one of these cycles to the next succeeding one, a renewed "coming" or shining forth of the great *Spiritual Sun*, the Lord of heavens, through the previously accumulated "clouds" of spiritual darkness, "with power and great glory," evincing his advent by some stupendous and irresistible displays of spiritual power and intelligence, arranging churches, and states and men before his "judgment seat," dooming the false, the effete, and the evil to destruction, and planting and vivifying the germs of a new cycle of unfoldings—just as the vernal sun of the natural world consumes the dead forms of the last year's vegetation, destroys their misanthropic emanations,

Readers have been given us to judge of truth, and it is not worth while to do so. To its bar all systems and opinions must be brought, while it sits in judgment to approve or condemn. It is not faith, but evidence, which establishes a revelation.

dries up the stagnant pools and pestilential quagmires, and vivifies the germs of the new year's growth.

Of several of these periods or "days," of general judgment there are more or less distinct intimations in past history. One of these is mythically represented by the war between Jupiter and the rebellious Cronos (similar to "Antichrist") and by the destruction of the latter, and the inauguration of the golden (probably the Adamic) age by the heavenly Chronos, or Saturn. Another seems to be represented by the loss of the Eden State by the collective people called "Adam." Another is represented by the allegorical deluge of Noah which, according to a mode of correspondential writing well maintained to have been universally prevalent among the ancient people, may mean only an inundation of sinful and destructive spiritual influences, from which Noah and his family alone escaped as the germs of a new order. Another is allegorically represented by the confounding of the language of the Babel builders. Another commenced during the earthly life of Jesus Christ, and was consummated at the destruction of the Jewish state and church by the Romans; and we think we hazard little in saying that another has now commenced having its fulfillment in the existing unfoldings, tangible and intangible, from the spiritual world, by which a degenerate church called "Mystery, Babylon the great," is probably destined to a total overthrow, and the New Jerusalem of St. John's visions is probably about to be established.

If we were to seek for specific features and characteristics in the developments of the present age such as in some form or way distinguish the transitions from one cycle to another, and such as seem to be a fulfillment of the ancient predictions concerning the future coming of the Son of Man, resurrection, day of judgment, etc., we would find them abundant and distinct. As the antediluvian, the Noachic, and the Hebrew Churches respectively grew up from infancy to maturity, and thence passed to old age, decrepitude, and impotency, so the Christian Church has passed through all corresponding stages up to the last, and has now well nigh lost its power over the consciences and lives of men. As the former churches in their progress incorporated with themselves a foul mass of human perversions which are spoken of as the "giants," the Babel builders, and the hypocritical and self-righteous Scribes and Pharisees, so the Christian Church has incorporated with itself human perversions in the forms of barren dogmatism, sectarian bigotry, and ecclesiastical intolerance; and in these canonized and sanctified perversions is accomplished the ancient prediction concerning the latter-day development of Antichrist, the "Man of Sin," who "exalteth himself above all that is called God." As in the consummation of the ancient churches "but a remnant were saved"—but few were found capable of indoctrination in the truths of the future unfolding—so the number of religionists at this day who are willing to bow to the authority of a newly unfolding Divine demonstration, in opposition to hereditary and restrictive creeds, is comparatively small. Thick clouds of spiritual darkness, even shutting out the light of heaven and immortality, have spread themselves over the Christian Church, as they did over the ancient churches at their latter days; and through these "clouds"—the Spiritual Sun—the newly risen Light—the Lord of heaven—is already beginning to break "with power and great glory," and Antichrist—the defiled forms of human selfishness and bigotry—are even now beginning to be "consumed by the brightness of his coming." The "angels" are being sent forth to gather together the simple-hearted and teachable, (who are the true "elect") "from the four winds of heaven." The trumpet of the resurrection has been sounded, and even the "dead" are coming forth into the natural world again, and speaking through the bodies of men. All nations, sects, institutions, philosophies, creeds, men, and Spirits, are standing before Him who sitteth upon the "great white throne," and being assigned to their respective and appropriate positions. The "heavens (old churches) are on fire," and are "passing away with a great noise, and the elements (creeds and rituals) are melting with fervent heat, and the earth also (external forms and organisms) and the works therein" are being "burned up," and the germs of the "new heavens and the new earth wherein dwelleth righteousness," are beginning faintly to appear.

We are aware that these views of the "day of judgment," "resurrection," etc., differ widely from the grossly literal views of those subjects which are prevalent; but we are also aware that many other truths differ equally from what is set forth in the existing creeds of men. For the present it is deemed a sufficient vindication of the foregoing view, that it has the sanction of a *universal law*—the law of *cycles*—and that the ancient scriptural predictions concerning the latter-day crisis referred to, are couched in highly figurative language, and are not rationally susceptible of a strictly literal interpretation, or indeed of any interpretation essentially different from that which is here suggested.

No other view than that which supposes that we are at the close of a grand spiritual cycle and at the commencement of a new one, so rationally explains why spiritual manifestations and many other developments similar to those which occurred eighteen hundred years ago, should appear in so signal a manner just at this time; and by the analogy of these occurrences with those which are known to take place at the close of each cycle of natural, spiritual and divine unfoldings, we may duly estimate their value, and practically adapt ourselves to the conditions of the new beginning which they prove to be now at hand.

Of course each one of the grand spiritual cycles above explained involved within itself many sub-cycles of greater or less importance; and each one of these embraced, in the same order, all the principles and elements of the *greater cycle*, including a crisis between beginnings and endings, or that which in a less degree answers to the "day of judgment."

One more remark: The human race is, in principle, an expanded Man; and each individual man is an epitome of the whole of humanity. The cycles and sub-cycles in the experience of the individual man, therefore, are in principle, the same as the cycles and sub-cycles in the experience of the human race; and consequently the former equally with the latter, involve crises or "days of judgment" on the moral and spiritual plane. The day of general judgment which exclusively respects each individual man takes place soon after the death of the body, though if the interiors of one's spirit are sufficiently open, it may take place, partially or wholly, even before death. It is then that every thing extraneous to one's ruling loves is separated, and man, freed from the *seemings* which he may have artificially acquired by contact with the world, is brought into the *undisguised* life of his interiors, of whatever quality they may be. But as the general cycle of a man's life involves many sub-cycles, great and small, and as each one of these involves, in some form, the same general principles, to obey the law governing the transition from one to the other, a person must at every such transition, pass through a process of self-judgment, as it were. He must at such seasons, permit the divine principle within him—the Lord as enthroned in the purest and most unselfish department of his moral consciousness—to shine forth through the clouds of his intellectual, sensual, and practical life, bringing even the most secret thoughts and acts to the judgment bar, condemning and casting out all that is evil, and so fertilizing the soil of the soul, and so disposing the germs of truth and good for the reception of light and heat from the Divine Sun, as to secure a plentiful harvest of good as the product of the coming cycle. Times and seasons there are in the course of one's natural life, or of the natural year, or of the seasons, or in the week, at which these self-judgments may take place in degrees corresponding to the exigencies of the particular periods; but above all it should be impressed that a perfect cycle of changes in the internal and external economy of the soul, occurs during the period of the natural day. Every day, therefore, involves an appropriate hour of self-examination and internal rectification, which ought not to be neglected than the farmer should neglect to separate the wheat and the tares at the harvest season—than the merchant should neglect the periodical balancing of his business accounts, or than the natural sun at each vernal season should neglect to consume the effete and misanthropic remains of the previous year's growth, and to infuse a quickening energy into the germs of the future harvest.

* See "MACROBIOSE AND MICROBIOSE," Chap. XIX; also article entitled "CIRCLES," in the TELEGRAPH of February 2.

of the great cycle of the present day, and it is to be feared that many of its worst results have not yet been made known to us. But we deprecating the sin and danger of all desire to look upon existence with Spirits, it may not be improper to note, that there is a danger of interior vision, apparently less uncommon now than heretofore, which may well feel the deepest interest. We allude to the tendency for opening of the spiritual sight in those who are near the end of the earthly life—heaven-bestowed glimpses, on the side of Jordan, of "sweet fields" that lie "beyond the swelling flood." Such promises should not be anxiously desired or expected, but when they are granted to childhood, or granted to even a life of fidelity, the truths of heaven, or as the triumphant review of innumerable conflicts, and darkness to the end, they become a touching evidence of an ever-ready tenderness of the Father in the heavens.

Whether permission to more frequently give now than formerly, those near their end, to anticipate their entrance into the spiritual world, or whether circumstances are now calling for increased attention to a certain class of phenomena, it may be difficult to determine. It is certain, however, that religious studies to the following, were once before so frequent. We have no means of ascertaining whether the sacred narrative has an actual basis of fact in the particular incident related. Its fidelity to the laws of spiritual life, however, is self-evident. We copy it from the New York Observer, in which it was described as a

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